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United Foreign Missions Conferences in America

(Statement from the team consisting of: E. Stanley Jones, Herman Chen-en Liu, Lillian L. Picken, Logan H. Roots, J. Roy Strock, Charles R. Watson, Yi-fang Wu.)

We, the members of the interdenominational group which has just finished a tour of thirty-two cities in the interest of Christian missions, desire to express certain convictions at the close of this tour.

First of all, we must express our sense of profound gratitude to the American churches for the very remarkable interest shown in our message and movement. It has surprised us. It has humbled us. Had this interest been confined to a certain section of the country we could have explained it on the basis perhaps of a local and sectional interest. But the interest has been country-wide and consistent, the only limit seeming to be the capacity of the largest halls and of our power to meet the demands laid upon our spirits.

The outstanding single thing that has borne in upon us everywhere is the conviction that there is an undertone of spiritual hunger upon the American people such as we never before have seen. This spiritual hunger has been born, seemingly, of perplexity and disillusionment regarding material values. The old has gone out from under many. Nothing has taken its place—except yearning. It may be that people crowded into our meetings because we represented a voice from the outside, a new voice that might bring a fresh word from God and therefore an assurance. If this be true, then this lays on us both at home and abroad, the necessity to be and to give that fresh word. This hunger must be met with more than stale phrases and outworn platitudes. American Christianity must go deeper before it can go further. But this reassuring work, if it is to be authoritative, must be set in a larger framework than has been evidenced in the past.

People are sensing the fact that the sum total of life must be reconstructed. The very basis of society must be shifted from selfish competition to a cooperative order, one in which every life of every color or class will be sacred and sacredly developed.

We believe that the world-ground has been prepared for a spiritual awakening on a world scale. The outer movements have outrun the inner movements with resulting disaster. Men are consciously or unconsciously turning to the inner forces that must remake outer life. The church, therefore, has its supreme opportunity. But we question whether it is ready. The spiritual life of the church has been sagging. We have taken on protective resemblance to our environment. That environment has been materialistic. We have shown but faint difference between ourselves and our surroundings. The basis of the slump in missionary giving is the slump in spiritual conviction and certainty. Quicken that and missions will blossom again. If we renew within our churches the sense of mission then missions will inevitably result.

Never has the world situation demanded, as now, that we regain that sense of mission. The situation in the East is growing acute. In the midst of the breakup of old values and customs the tendencies are in two dangerous directions: one toward Fascism and the other toward Communism. The chief need of Christianity in our time is the supreme loyalty to Christ and the progressive exploration of His mind in relation to the basic needs of human personality and of human society. Only by the fullest expression of such loyalty to Christ can we hope to save our generation from the domination of crusading forces; propaganda which professes exclusive loyalty to and a satisfaction of a single human need, i.e. economic justice, as does Marxian Communism, or which deifies a single human group—the State—as does Fascist Nationalism.

In China the lines are converging on a single issue—Christianity or Marxian Communism. Said a leader in China, "China is weighing the program of Christianity with that of Communism and is deciding which it will adopt." Never have we had a more open door in China; never a more sympathetic hearing and response. The issues are tremendous for the future history of this planet. In India everything is undergoing modification and change. The old faiths are feverishly trying to set their house in order to meet the new demands. Change is demanded of everything —but there is one exception, Jesus Christ. Concerning Jesus Christ there is no demand for change. There is demand that we live Him, not change Him, that we carry out His imperious demands, not soften them. In a world undergoing modification He stands unmodified.

This does not mean that the system which we have built up around Him does not need modification. It does! And that includes the structure of Christian missions. The health of our movement demands that we periodically and persistently examine our aims, our

motives and our methods. We believe so profoundly in our Christian movement that we are eager to do that. We believe that the more this movement is scrutinized the more its essential soundness will be revealed. We therefore call on the Boards to view afresh every constructive proposal made by the Laymen in their Report, or by any other group or person, tending to make this movement thoroughly expressive of the mind of its Master and thoroughly operative as His redemptive purpose. To that end we must do away with all duplication and all competition between Christian bodies at home and abroad. In the face of a world situation such as this, competition between Christian bodies is not absurd, it is sinful. We plead for its cessation.

During this tour we think that we have sensed an undertone of craving for Christian unity. Where the meetings were interdenominational there was enthusiasm and a sense of solidarity. We think the American churches will not be aroused again into merely denominational fervor. The future lies in cooperation: meeting our problems with a sense of Christian solidarity. We feel that as a group our interdenominational approach was sound.

We must not only get rid of the cleavage between denominations—we must also face it between races. Repeatedly in the mission lands our cities raise the objection that we have built racial exclusiveness into our Christian system by having racial churches in the home lands. No Christianity can compete with Marxian Communism or Islam that has race exclusiveness at its heart. It is imperative that we wipe out race snobbery, not for purposes of competition with Communism or Islam, but because in doing so we are expressing the genius of our Christian movement. It is a brotherhood transcending race and class and color.*

As a group, we call on our churches sacrificially to support the Christian mission movement. We ask for intelligent, planned, persistent sacrificial backing. We are not getting that now. Except, of course, here and there. We should like to see the pastor become the living link—the interpreter and inspirer—between the larger movements and his local congregation. There was a time when he was that living link; then the Boards began to take his function. He must regain his place. Moreover, each local church should have a mission study class and a church missionary society, manned by laymen or women for inspiration and the patient and persistent gathering of funds. The matter should not be left for a spasm of endeavor at the close of the church year. Something is wrong when one of the largest denominations represented in this group gave last year three quarters of a cent a week per member for its foreign mission enterprise. Poverty cannot account for this. It is the fruit of spiritual negligence—a negligence that is spiritually criminal in the face of a world in need. The mission boards have trimmed until further trimming is abdication. Nowhere in the world does a dollar given go farther; nowhere is it spent more carefully than in the missionary enterprise.

To the objection that we cannot think about Christianizing the world until we are more Christian at home, we must reply that this very enterprise is a part of our Christianization at home. Each individual, each group, each nation must have something beyond its own confines to which it can unselfishly give of itself in order to realize its own Christianization. The missionary enterprise is in itself a prayer that we may be more Christian at home. Science does not wait until it is fully applied in all the departments of life in the West before it shares itself with the East. Nor can we. The fact is that we hope the Christian movement will come back to us from the East clarified and dynamic to help in our own Christianization.

During these several months we have looked into the soul of the church. Are we discouraged? There may have been impatient words upon our lips, but they have not represented our deepest convictions. It has many critics but no rivals in the work of human redemption. And because the missionary movement represents the church sacrificially at work in every land to give life and give it more abundantly to individuals and races, we are with this cause, to live and die in it. We are not discouraged for as we stand off from the picture and view it we reach the conclusion that the Christian church, with all its faults, is the greatest serving institution in the world.

We call the membership of our churches to a whole-hearted, sacrificial allegiance to this movement because Christ is in it. And He is being more and more discovered as the world's one hope. Everything else has let us down. He has not! As we project His movement into the soul of the nations we are discovering that His Kingdom demands the renovation of the whole of life—individual and collective. In His conception of the Kingdom of God on earth we find a program that demands not merely social amelioration, but social reconstruction. It demands the changing of the whole basis of life from selfish competition to unselfish cooperation, from the exploitation of people to the expression of people, from a shamble to a brotherhood. But more than that it offers grace and power for the renovating of the individual man. It offers new men for a new day. This conception of the Kingdom renovating the whole of life makes Marxian Communism and Fascist Nationalism seem small and inadequate and unworthy. Nothing less than the Kingdom of God on earth is large enough and redemptive enough to compel allegiance of the whole church. One pastor said to us, "Do not be afraid of our letting die this movement for the redemption of the nations. The Christian church could just as easily tear out its own heart as to let this movement wane." We believe that the church is sensing the fact that to let this movement wane would, in fact, be to tear out its very heart.

In Jesus Christ and His Kingdom we are persuaded that we have the message which the world needs. We know nothing better. We can give nothing less,

*Note.—Two suggestions are offered in connection with the race question, not "as a solution of the problem" but "as a step in the right direction." The one concerns the negro question in America, the other the American immigration law affecting Asiatics.

Missions and the Financial Depression

Part of an address by Dr. Charles R. Watson, President of the American University at Cairo, delivered at the Foreign Missions Conference of North America Jan. 3-5, 1934, on the topic "Do New World Conditions Challenge Changes in Missionary Method and Policy?" In a foreword it is stated that "although the paper was not presented for formal endorsement by the Conference or by the boards in its membership, it does represent part of a serious effort on the part of mission board executives to determine their responsibilities in the midst of a situation which is demanding changes in many directions."

Dr. Watson says: "The results of the financial stringency in the mission field are striking and tragic . . . The implications of this sorry situation seem to us to be as follows:

First. Missions are in for a reduced scale of operations amounting to from one-third to two-thirds of their former financial budgets.

Second. The period of financial stringency is likely to last in the case of foreign missions for at least three more years and possibly five. This forecast has no official endorsement, but is the writer's personal judgment.

Third. The need of the hour is a program of missionary activities in each field which will consist not in a proportional reduction of the various elements of the former program, but a program completely recast and conceived in terms of the resources of money and men which will be available; as also in terms of other new conditions.

Fourth. The working out of a constructive program adapted to the new financial situation would bring to each field a sense of strength and security, of courage and hope, contrasting sharply with the sense of uncertainty and the defeatist attitude now observable in many places because of perfectly meaningless reductions.

Fifth. The working out in each field of such a new program is justified by two considerations: one is the probable five-year continuance of the present financial stringency; the other is the certainty that, five years from now, we shall be facing conditions so greatly changed that the advances we shall wish to undertake will lie in directions quite other than in any mere revival and extension of suspended activities.

Sixth. It is altogether certain that the working out of a new program for each mission field and the task of thinking through, creatively and comprehensively, what is most worth doing, constitutes an undertaking so difficult that it is going to require the combined brain and heart power of the boards at home, the missionaries abroad and the native leaders both lay and clerical. To this end, it would seem necessary for each board to allocate at least one of its strongest minds to visit each mission during this coming year, 1934-35, so as to sit down in conference with missionaries and native leaders on the field and work out a five-year minimum financial but maximum spiritual program, based on available resources, but which will indicate at the same time special directions in which unexpected resources might be invested.

Seventh. If the foregoing plan were adopted, it would immediately become obvious that where two or more boards are operating in the same area, these conferences on field policy should be coordinated. Thus there would emerge a united mission policy for the entire area, where the funds and forces and activities of all the missions will either be pooled in one field organization, or will at least be consciously related to each other in one unified field program, even though holding to their separate mission organizations. Nothing would challenge unity on the field so much as to have the representatives of the several boards visit a given field at the same time, conduct their investigations and study the problems of the field in collaboration with each other or even together. Perhaps the greatest achievements in missionary statesmanship, the greatest increase in missionary effectiveness, the greatest economies in missionary administration and the greatest inspiration in Christian unity may yet come out of this depression if it results in the adoption for each mission field (or what may be a unified section of it) of a unified missionary program, and, perhaps, administration, in which church and boards and missions already working in that area shall pool their men and their money, their minds and their hearts, their policies and their methods, in one plan, to bring Christ to that area. We have been thinking of new policies for the sake of their value to the field, but it is to be noted that there are values of enormous significance to the home Church in any such developments: for the example of such Christian unity and the challenge of such comprehensive and creative thinking will not be lost on the life of the Church in America, and might move it as nothing yet has done."

Dr. Cheng's Resignation

The Ad Interim Committee of the NCC at its January meeting unanimously passed the following minute:

The Executive Committee have received with the most profound regret the resignation of Dr. Cheng Ching-yi as the General Secretary of the National Christian Council. From the very beginning of the cooperative movement in Christian work in China which found expression first in the China Continuation Committee and later in the National Christian Council, Dr. Cheng assumed a place of leadership. His winning personality, his broad statesmanship, his abilities as a preacher and public speaker in two languages, his successful experience in the local pastorate of a self-supporting church, and his sympathetic understanding and appreciation of the views of others early marked him as a leader. He won men's hearts and commanded their respect. His gifts were not only recognized among his own countrymen, but gave him in Christian circles in other lands a prestige hardly equalled by any other Chinese. His was the most memorable short address at Edinburgh in 1910; his name was naturally mentioned first as a secretary of the China Continuation Committee in 1913, he was the successful advocate of constitutional religious liberty in 1914; his chairmanship of the National

Christian Conference in 1922 gave conspicuous demonstration that China could provide its own church leaders with tact, firmness, and generalship; his presence in international missionary counsels in England, Jerusalem and America confirmed this demonstration abroad; his conception and leadership of the Five Year Movement evidenced his burning zeal for thoroughgoing evangelism, and his successive elections as Moderator of the General Assembly of the Church of Christ in China from its inception, indicated that his zeal for cooperation among many churches had not lessened his loyalty to his own church.

In spite of these gifts of leadership Dr. Cheng's native modesty long prevented his acceptance of the executive position embodied in the general secretaryship of the Council and only since 1926 has he consented to function in this capacity. Fortunately he stood in this relationship during the crisis of 1926-27 when all foreign leadership was in jeopardy. His attendance at the meetings of the International Missionary Council at Jerusalem in 1928, his election to the Vice-chairmanship of which was a logical sequence, and his presence at the subsequent Executive Committee meeting at Williamstown gave new meaning to China's share in that Council. During the period of reconstruction of the National Christian Council on a representative basis his vision of the preeminence of a spiritual task over questions of organization gave birth to the Five Year Movement of which he has been the prophet and leader.

As Dr. Cheng has chosen now to place his talents enriched with twenty years of cooperative service more definitely at the disposal of the united Church of Christ in whose development he has been so influential, the Executive Committee desires to place upon record this expression of its deep appreciation of the contribution which he has made to the life of the Council, its profound thankfulness to God for the privilege of association with him in the tasks to which they have unitedly set their hands during the years past, its earnest hope that in his new field of service he may find an undiminished opportunity for forwarding the cause of Christian unity in China, and its confidence that in his new relationship he will continue to serve the Council with whose development he has been so significantly identified.

The Committee therefore prays that the blessing of God may rest richly upon Dr. Cheng and upon the Church of Christ in China in their new relationship, that they may afford an example and help to all churches in China to realize the unity of the Spirit in the bond of peace.

As a further token of the Council's appreciation of Dr. Cheng's twenty years of service, first with the China Continuation Committee and then with the National Christian Council, the Ad Interim Committee voted to give Dr. Cheng a sum equal to six months' salary.

Ad Interim Notes

New Committees Appointed

The seriousness of the traffic in opium and other narcotic drugs in China has led to the re-appointment, by the Ad Interim Committee of the National Christian Council, after a number of years, of an Anti-Narcotic Committee. The Council will welcome information from readers of the Bulletin in regard to the opium and narcotic drug traffic in their respective districts.

A Committee on Stewardship, with Dr. T. C. Fan as chairman, and one on Rural Life were also appointed at this meeting.

Correspondence in regard to these committees may be addressd to the secretary of the particular committee c/o The National Christian Council.

Staff Matters

The appointment of a general secretary for the NCC in succession to Dr. C. Y. Cheng will not be made before the spring meeting of the Executive Committee. In the meantime Messrs. L. T. Chen (convener), T. C. Bau, E. E. Barnett, and Bishop Curtis, with the Chairman (Dr. R. Y. Lo) ex-officio, were appointed members of a committee to canvass possibilities for a general secretary.

Rev. C. L. Boynton, in collaboration with other members of the staff, is to prepare a functional analysis of the work of the NCC for the information of the Special Commission on Program and Cooperation in its study of the organization and service of the National Christian Council. This functional study will also be of assistance to the Council in determining the type of service most needed from the General Secretary during the period ahead.

Dr. R. Y. Lo, Rev. E. C. Lobenstine and Mr. L. D. Cio will, as occasion arises, make assignments of staff pending the appointment of a general secretary.

Closer Correlation of the N.C.C. and C.C.E.A.

One of the effects of the depression abroad and the many appeals for money for the suport of the work in China is the drawing of attention to the need of the closer correlation of national Christian organizations, with a view to securing the most essential services from them at the least cost. The Special Commission on Program and Cooperation accordingly, on request of the General Secretary of the CCEA, was asked to advise as to how a closer correlation between the CCEA and the NCC might be brought about. As a result of negotiations between the two organizations, recommendations were adopted by both the Board of Directors of the CCEA at its recent meeting, and by the Ad Interim Committee of the NCC, requesting the Special Commission on Program and Cooperation to undertake a thoroughgoing study of the various national Christian organizations, including the NCC itself, with a view: (a) To a clear statement of the services now being rendered by national Christian organizations, and those services that are regarded as necessary in the best interest of the Christian movement; and (b) to their more effective correlation.

Pending this study, which will of necessity extend over a number of months, the NCC agreed, at the request of the CCEA, to take over such parts of the business of the latter as may be more economically administered by the NCC.

The C.C.E.A. Re-organization

The China Christian Educational Association has for some time past felt the need of finding a new basis of representation in view of the weakening, since 1926 and 1927, of the regional educational associations which in the past formed the basis of membership in the Association. It was accordingly decided to call together representatives of national churches with departments or boards of Christian education; of missions financially supporting the Association; of members of the three councils of the Association (for Higher, Secondary and Religious Education), and of those regional Christian educational associations that are still functioning.

Some forty persons were present at the meeting which was held in Shanghai January 16-18. A new constitution was adopted and those present were constituted the Board of Directors of the C.C.E.A. Dr. Chester S. Miao was elected General Secretary, it being understood that he should be free to give a large portion of his time to the Council on Religious Education (the NCCRE).

Valuable addresses were made by Prof. C. H. Chuang of Chekiang University, Dr. Timothy T. Lew, Dr. Y. C. Yang and Mr. T. F. Tung of the Chung Hwa Girls' School in Nanking.

The work of the Association during the past two years was reviewed. The situation in the secondary schools in China was regarded as especially critical, notwithstanding the fact that they are all crowded to capacity. It is their very popularity which creates the difficulty, inasmuch as these schools are for the most part dependent upon fees received from students and are receiving at the present time very small subsidies, if any, from the mission boards. Moreover they have fewer missionary teachers than heretofore. The result is a very considerable decrease in the proportion of Christian students and a noticeable loss in the Christian tone of many institutions. This in turn is having its effect upon the proportion of Christian students in the colleges and universities. It is increasingly recognized that Christian teachers alone cannot keep an institution Christian. The cooperation of a considerable proportion of Christian students is essential.

So critical indeed was the situation felt to be that, notwithstanding the fact that the Association is faced with a decreasing income, it was decided to call an additional Chinese secretary. This necessitates drawing upon the Association's very limited reserve funds. The new secretary will concentrate on the secondary school situation.

The continued service of Rev. E. H. Cressy, Mrs. W. A. Main and Miss Mabel Nowlin is made possible by the fact that their respective missions will continue to pay their salaries while two of the women's boards will furnish to the Association the services of Miss Oldroyd as secretary.

The Board of Directors carried further the approach already made to the NCC looking to the closer correlation of the Association with the Council. It further voted to request the Special Commission on Program and Cooperation created by the NCC to make a thorough-going study of the different national Christian organizations with a view to discovering how they can most effectively and economically serve their several constituencies. To this end a committee was appointed to represent the CCEA in such a study in matters affecting its work.

The very fact that serious difficulties are being faced at this time by the Association only added to the sense of responsibility of all present and to their conviction that its work must not only be continued but that it must be strengthened.

The Council of Higher Education

E. H. Cressy

The Council of Higher Education held its tenth anniversary meeting January 19th to 21st in Shanghai.

During the ten year period the number of students in the Christian colleges and universities has increased from 3,064 to 6,125. These figures include students of college grade only. The total working budgets for the earlier years are not available. For 1932-33 the working budget was Yuan $4,231,000. The indications are that the working budgets have trebled during the ten year period. Two institutions this year have a working budget of over a million each.

These increases have not been made at the expense of the rest of the Christian movement, for during the past few years there have been considerable reductions in mission appropriations and personnel. For example, in the past seven years the number of foreigners in the colleges of arts and sciences has decreased from 280 to 194, including 34 part time and honorary teachers. The financial increases have come from sources outside of the regular channels of mission board income. These have included bequests, gifts from foundations and gifts from over-seas Chinese, and in China from banks, governments and the general public. In addition to this, tuitions have been raised and the number of students has doubled.

There were in attendance at this meeting of the Council 49 persons, representing 15 institutions. This was a record attendance. It should be borne in mind that the Council has no funds with which to pay travelling expenses, which are provided by the institutions concerned. This indicates that the annual meeting of the Council is on a solid basis.

In matters concerning the Christian colleges in China, the Council of Higher Education cooperates with the Associated Boards for Christian Colleges in China, which includes the membership of ten Boards of Trustees in North America, and with the United Committee for Christian Universities of China in Great Britain. The Council meets in January and the Associated Boards in April, so that close relationships are maintained year by year. The initiative is, however, with the Council in China.

The main effort of this meeting of the Council was directed toward the continuation of the slow process of working out the Correlated Program for Christian Higher Education in China. This program

had a dramatic beginning in 1928 when proposals were made for federating certain institutions so as to secure several stronger centers. Such federation has taken place in Central China. The Federated University organized in East China had a brief success but has since been voted out of existence. Work on the Correlated Program during the last year has taken the more prosaic form of dealing with details, particularly along the lines of the application of educational standards and educational cost accounting.

Attention has been directed particularly to a review of the number of departments in which the several institutions offer majors, together with the number of students taking majors in each of such departments. This has brought the realization that many such departments are excessively costly, and several institutions are making serious plans to reduce the number of departments. These plans are in most cases being made in consultation with other institutions, so as to secure a division of labor. Much has already been accomplished during the past year in opening the way for greater uniformity in the work of the first two years, to facilitate the transfer of students to other Christian institutions.

The Council spent half a day in discussing religious problems. The statistics for the current year indicate a further decrease in the percentage of Christian students in all except three institutions. The colleges have become definitely conscious of this problem and are facing it realistically. The reports indicated that the larger number are strengthening their programs of religious work to meet this situation.

"The Christian Farmer"

In May 1929 the NCC in annual session in Hangchow strongly urged the starting of a periodical designed to meet the needs of Christian farmers and their families. It has taken five years to secure the necessary funds and to find a suitable editor. The North China Christian Rural Service Union has been keenly interested in the project for well over a year but was unable to find either the money needed or a person qualified to act as editor. These difficulties have now been overcome. The China Council of the Northern Presbyterian Mission and the Literature Promotion Fund have guaranteed an amount sufficient to meet the necessary editorial expenses for three years. The NCC have released on leave of absence for a year and perhaps longer its able and versatile literacy secretary, Mr. T. H. Sun. Himself a farmer's son, who has lived most of his life in Shantung, Mr. Sun graduated from Cheeloo University and later taught in the Tsingchowfu Boys' School. This was followed by a period of teaching in Cheeloo University. He brought to the NCC a keen interest in all that concerns China's rural reconstruction. During his period of service with the Council he travelled widely throughout China from Manchuria to Kwangtung and from the coast to Szechwan. Everywhere he was welcomed as an earnest Christian speaker. His travels and the nature of his work afforded excellent opportunities for studying the rural work being carried on by others in many different centers. With the Council's Rural Secretary, Mr. F. L. Chang, he made arrangements for the Tinghsien Rural Institute held last spring. So much was Dr. James Yen impressed by his personality that he strongly urged Mr. Sun and Rev. Hugh Hubbard, a missionary of the North China Kung Li Hui resident in Paotingfu, to settle with their families in one of the villages in Tinghsien, there to enrich the experiment the Mass Education Movement is already making by adding to it a definitely Christian religious contribution.

That suggestion is now about to be acted upon by both Mr. Sun and Mr. Hubbard. It will thus be in a distinctly rural environment that the editorial work on the farmers' family paper is to be begun.

The paper will endeavor at the beginning to reach primarily a North China constituency. It is hoped, however, that it will prove useful to many in other parts of China. At a meeting of the North China Christian Rural Service Union held in Peiping on January 11, when asked about his thoughts for the paper, Mr. Sun is reported to have said among other things: "It should be a family paper with a basic section in each issue to which may be added a great variety of special features, such as articles on hygiene, rural economics, editorials on both Church and national affairs, news of the day, questions and answers, devotional helps, songs, etc. For those who desire it a section charged for separately can be arranged so as to enable different church bodies to keep in closer touch with their own constituencies. In this way it is hoped that a sufficient number of Churches will support this new venture to make it possible to develop a really strong family paper. If it is to succeed it must have a wide backing. Owing to the poverty of the average North China farmer, the cost of the paper will of necessity have to be kept very low.

We have been waiting a long time for someone to come out and meet this important need. The success of the venture is dependent not alone on Mr. Sun and his associates, but upon those within whose power it lies to see that this paper reaches large numbers of rural Christian homes.

Kiangsi Project

The American Board Mission and the North Fukien Synod of the Church of Christ have both agreed to the request of the Kiangsi Christian Rural Service Union for the services of Rev. G. W. Shepherd in connection with the project they are promoting, until the summer of this year when his furlough is due. Mr. Shepherd proceeded to Kiangsi during the latter part of January. Mr. Chang Fu-liang, Rural Secretary of the National Christian Council, joined him there for a short time.

The task immediately ahead is to find a Chinese to serve as the leader of a team. The ultimate success of the enterprise will depend to a very large degree upon the person chosen to lead. It is hoped that a suitable Christian worker of experience may be found in one of the two denominations which are most closely associated with this rural effort, namely, the Chung Hwa Sheng Kung Hwei and the Methodist

Episcopal Church. The next task will be to secure three or four workers, technically trained along different lines, to be associated with him.

In the meantime, Mr. Shepherd and others will seek to find a suitable area in which to begin the work and to become acquainted with local conditions.

Bank Credit for Rural Cooperatives

A significant step in the growth of the rural cooperative movement fostered by the China International Famine Relief Commission occurred recently when a new agricultural credit agreement was reached between the Commission and three leading banks. Under the terms of this agreement the Bank of China, Kincheng Banking Corporation and Shanghai Commercial and Savings Bank jointly undertake to extend credit to the cooperative societies under the Commission's supervision without participation of funds of the CIFRC. Over 400 recognized societies, with a total membership of 11,865 farmers, have been developed by the Commission in the province of Hopei since the movement was started in 1923. In the same province 506 additional societies, with a membership of 11,332, are at present working to attain the status of recognition.

Restrictions Removed

Heretofore these banks have stipulated that in loans to co-ops they would undertake to provide only a part of the money called for in each transaction, demanding the "insurance" of CIFRC participation in every loan made. No loan was granted in which the whole amount was provided by the banks. Under the new agreement societies make applications to the Commission as before, but the latter can call upon the three banks to supply the entire amount of capital required. Thus the investment of commercial capital in agriculture has at last been placed on a strictly business basis.

Farmers Gain Advantages

The CIFRC is thus enabled to entertain loan applications from the co-ops without restrictions. In addition, the farmers belonging to the cooperatives are now able to enjoy commercial credit facilities on more advantageous terms than those in mercantile business and industries. While business men, following the usual practice, must still put up collateral security to obtain loans, the banks will make loans to the co-operatives without other security than an agreement to repay. This generous policy might seem to entail considerable risk, but it has been adopted because the long experience of the CIFRC has proved that this is not so. During the past the Commission has already loaned $350,000 in Hopei, and administered loans of more than $2,000,000 to farmers in Kiangsi, Anhwei and Honan on these same terms without encountering appreciable default. With regard to interest rates, it should be stated that the banks will make advances to agriculture at 8 per cent, as compared with 10 or 11 per cent chargeable to commercial enterprises.

Rapid Progress Seen

The new arrangement places a credit of $200,000.00 at the disposal of the co-ops. While this amount is not large, it reveals the progress which has been made in the last three years. Bank participation in cooperative loans began in 1931, at which time the total amount available was only $20,000.00. As the amount has increased the number of banks interested has also increased. The first bank to take part in this innovation was the Shanghai Commercial and Savings Bank. Early in 1933 the Bank of China joined in, and then the Kincheng Banking Corporation, which already specialized in granting loans to marketing societies of the Commission beginning in 1932.

The advent of the new agreement shows how rapidly progress is being made. In time the scheme is bound to extend in scope as new needs arise and agricultural credit is more generally understood. The significant thing is that agriculture, heretofore burdened with the evils of usury, has at last found a dependable source of capital on reasonable terms. On the other hand commercial savings have found a promising new channel for investment. One of the dreams of the founders of agricultural co-operation in China has thus come true after twelve years of painstaking effort.

Rural Reconstruction

In these days, when there is throughout China such general interest in rural reconstruction, we propose to publish from time to time brief reports of significant experiments that are being made.

The Cheeloo Village Service Center at Lungshan

Lungshan is a market town seventy li east of Tsinan on the railway. The village has a population of 446 households, with a total of 2470 persons. The Service Center is located here because Lungshan is in the heart of a fairly typical rural district. During the spring of 1933, it was decided to set a radius of 15 li as the approximate extent of the service area. Within this ten-mile diameter there are 139 villages. The main occupation of the people is crop farming. The most important subsidiary industry is hand-weaving, an industry now in great need of reconstruction. There are in the Lungshan area five higher primary and 75 lower primary schools with 2889 boys and 108 girls, in addition to 43 schools of the old type with 551 pupils. The traditional education being offered has no connection with the practical problems of village life. One of the most strategic points in the work of the Service Center is to find some way of cooperating effectively with these schools in a general community program.

Organization of the Service Center

The work at Lungshan is carried on cooperatively by several institutions. The general administration and technical direction of the Health, Education and Home-making departments rests with Cheeloo University. Agriculture and Economic Organizations are under the technical supervision of the College of

Agriculture of the University of Nanking. The use of the farm is contributed by the China International Famine Relief Commission. Cheeloo School of Theology maintains a rural community parish.

The aim is to develop as quickly as possible a community organization which will be inclined, and able, to carry on the task of community betterment. A service fellowship with 41 voluntary members has been organized. The community parish aims to develop a spiritually vigorous and self-respecting church, which will look upon the service institutions not as something for the special benefit of its members, but as agencies through which they may help to express the spirit of Christ for all in one fellowship of effort. At present, there are some seventy church members in the district, and there is a growing group of inquirers.

Important Projects

Health

A dispensary is maintained with a nurse in attendance. This nurse is also a midwife and has conducted several training classes for local midwives. Dr. P. S. Evans of the Cheeloo Medical College conducts a clinic evrey Monday and Friday. The continued visits of a physician has led to a great deal more confidence and interest on the part of the people. A bath house, begun for staff members, has been opened to the people of the village by special request. The equipment is simple, but hygenic measures are employed. The project is self-supporting.

Cooperative Societies

Six cooperative societies have been organized, of which two are registered with the county government. Funds for the latter come from the Shanghai Commercial and Savings Bank through the University of Nanking, and from the county. Interest at the rate of 1 per cent per month is paid on savings deposits, and the money is loaned at 1.2 per cent. To meet the needs of the poorer people unable to join an organized cooperative, the Service Center carries on a small savings and loan business at the same interest rates as the cooperative societies. Funds come largely from deposits by individuals. Money thus far loaned has been scrupulously returned upon the expiration of the term. One great aim of this venture is the training of the villagers in the proper use of credit.

Agriculture

The farm of 24 mou is used as a source of improved seed, the greatest interest being in the acclimated strain of Trice cotton which grows very successfully in this region and fits well into the system of farming. Eggs from ordinary chickens are exchanged for eggs of pure bred stock for hatching purposes. Last spring 250 White Leghorn eggs were sent out in this way. The demonstration of the copper carbonate treatment for millet and kaoliang smut has been continued.

Village Schools

Of these there are two under the direct supervision of the Service Center. In one of these an annual subsidy has been given a neighboring village in order to enable them to open a school, arrangements being made for the gradual withdrawal of financial help within a five-year period. At Lungshan, there is a primary school maintained for girls. In these schools special emphasis is laid upon health instruction, medical examinations, and treatment for eye and skin infections. Eleven mass education schools for men have been maintained in various villages, largely with volunteer teachers.

Literacy Work for Women

This has been placed under the Home-making Department. To date seven classes have been organized and a number of meetings and exhibits have been held for the women. One project of the department has been the preparation of a set of uggestions for home-making contests based on local practices.

Timothy Richard Prize

Over 220 essays were received in connection with the offering of the Timothy Richard Prize in 1933. The topics assigned for these essays were: "The Christ Whom I Know" and "The Contribution which Christianity Should Make to the Present Situation in China." Following is the list of awards:

First prize ($300.00)—Wang Kwei-shen, Hangchow Christian College.

Second prize ($200.00)—Hsieuh Bing, editor CLS.

Third prize ($90.00)—Chang Cheng-tsiao, Sheng Kung Hui, Hsiapu, Fu.

Fourth prize ($40.00)—Mrs. Tang Feng-chang, United Lutheran Church, Hsinkang, Hu.

Seven prizes of $10.00 each to: Mr. Li Chien Tang, of Hunan; Mr. Fu Hong-chau, of Szechwan; Mr. Hwang Yu-sheng, of Anhwei; Mr. Hsieu Hsieu, of Peiping; Mr. Hu Lang-ting, of Yenping, Fukien; Mr. Wang Ting-kuang, of Futsing, Fukien; Mr. Cheng Teh, of Nanking.

The topics approved in connection with the offering of the Timothy Richard Prize for 1934 are: "Christianity and Chinese Culture" and "What Should be the Procedure of Christianity for the Reconstruction of China?". The prizes offered for essays on these subjects are similar in amount to the ones awarded this year.

Twelfth National Convention of the Y.M.C.A.

A number of representatives, gathered from both student and city associations, met at St. John's University, Shanghai, January 23-28. There were altogether present 220 delegates about equally divided between city and student associations. The chairman was Dr. Y. S. Tsao, former president of Tsinghua University, and now president of the Shanghai YMCA. Associa-

tions as distant as Chengtu and Yunnan were represented in the Convention. The presence of a delegate from the Northeastern provinces was a matter of special satisfaction.

The theme of the Convention was "National Reconstruction through Cooperative Effort." Mr. Tracy Strong, of the World's Committee staff, spoke on "Cooperation in International Relationships." Dr. Chang Po-ling spoke on the interesting subject of "Cooperation between Youth and Middle Age in the Pursuit of a New National Life." Other speakers on this general subject of more effective cooperation were Dr. C. T. Wang, and Dr. W. Y. Chen, of Fukien Christian University. The latter led the daily devotional period, and on Sunday preached a most moving sermon on "A New Commandment Give I unto You that Ye Love One Another," emphasizing the Christian method of "revolution through communities of loving persons."

A Commission on Youth and Religion brought in recommendations which, after careful consideration, were adopted. They look toward the strengthening of a religious program among city and student YMCAs, that is adapted to the present moral and spiritual needs of youth in China.

The fellowship in the meeting between the student delegates, the members of the National Committee, and of the city associations was exceedingly close. A new sense of interdependence between these departments of the association's work sends the delegates back to their several communities committed to the furtherance of a better social order, and to the carrying out of projects, outlined during the sessions of the Convention, for further work among both the industrial workers in the great cities and the people living in rural communities.

Certain constitutional questions had been up for discussion during the past three years. They had been discussed by local YMCAs and also by several regional and national groups. These led to the unanimous adoption of a new constitution for a national movement. The main points in which are:

(1) The legislative power is taken from the Triennial Convention and placed in the National Committee which will meet biennially and which will directly represent city and college YMCAs and (by electoral districts) middle school YMCAs.

(2) The creation under the National Committee of an Executive Board to handle the affairs of the National Movement, and of a Board of Custody and Investment to handle properties and endowments of the National Committee and of local associations desiring to make use of it.

(3) The improvement of organization providing for the more satisfactory self-expression both of city and student YMCAs, regionally and nationally, as well as locally; and for the integration of the student YMCAs on the one hand with the general YMCA Movement, and on the other hand, with other student Christian groups in an inclusive Student Christian Movement.

China Christian Year Book—1932-33

This, the eighteenth edition of the Year Book, contains forty-six chapters all written by those specially interested in or acquainted with the topic concerned, one-third of these being Chinese. The seven sections deal with the problems of both the Government and Christianity, and outline much of what each is trying to do along social, educational, medical, literary and religious lines. Two major notes emphasized are the present crisis in China and need and efforts towards cooperation. Three chapters outline the crisis in relation, respectively, to China's national life, Christian education and the Christian Movement. Many of the chapters show what is actually being done along cooperative lines and indicate, also, the urgent need for enlargement thereof. There is frequent reference to the present inadequacies of the Christian Movement though ground for encouragement is found in its widening activities and aggressiveness of spirit. Christian activities, from present-day revival movements to the most forward-looking social efforts, receive considerable attention. In short, though not covering every problem and aspect of life in China as these affect Christianity, this Year Book gives broad insights into its needs, opportunities and challenges. While only four chapters are accompanied with statistics all are full of carefully compiled material. Every missionary and those interested in Christian work in China should peruse it carefully. The Christian Literature Society, 19 Museum Road is the publisher. The book was on sale by the end of February. The price is $2.00, postage extra.

A John R. Mott Biography

Basil Mathews' recent book, "John R. Mott: World Citizen," is not so much the biography of a man as an effort to look at the most splendid of all world tasks through the story of a life. The author is to be congratulated on producing what is certain to be the missionary book of the year. Dr. Mott has allowed Mr. Mathews free access to the documents which incorporate the record of his experiences during more than forty years.

The whole story is a thrilling spiritual epic. Mr. Mathews works out in his own vivid way the great care with which Mott laid the foundations for such a life, with ever-expanding horizons as he travelled the world and communicated something of the purpose of his own life to students in the universities of all lands. The missionary purpose became ever wider and ever deeper, and it was natural that when the World Missionary Conference came to be held in 1910 every circumstance should mark him out for its leadership. He showed there supremely his gift of bringing together Christians from different lands and races and welding them into a powerful fellowship in which personality had full play and each made the fullest possible contribution. Leadership in the International Missionary Council inevitably followed.

The many friends of Dr. Mott will find much to interest and inspire them in this book. It is published by the Student Christian Movement Press in London, and by Harper and Brothors in New York. The price is 12s. 6d.

Movements of NCC Staff

Dr. Y. Y. Tsu is to carry the greetings of the National Christian Council of China to the Council in the Philippine Islands meeting February 15-18. Dr. Kagawa will be holding meetings in the Philippine Islands from February 12-28. Dr. Tsu will confer with him in regard to his work in Japan, and will then return on March 3 to Kwangtung in connection with his work as Executive Secretary of the Special Commission on Program and Cooperation.

Notes and Comments

The revised regulations for private schools, promulgated by the Ministry of Education, October 21, 1933, have been translated by Dr. C. S. Miao and printed by the CCEA in English. They fill a pamphlet of 46 pages and contain a number of important additions. The use of italics to indicate these additions, adds materially to the usefulness of the pamphlet. It may be secured from the CCEA, at 23 Yuen Ming Yuen Road.

Mr. Selskar M. Gunn, one of the two vice-presidents of the Rockefeller Foundation, who during the past year has been studying in China ways in which the Foundation may be of further help to the people of this land, sailed for America on January 23rd to presen this report to the Foundation. Mr. Gunn has shown a very special interest in everything that pertains to China's rural reconstruction. His investigations have brought him into close touch with many missionaries as well as with Chinese who are interested in this vitally important aspect of China's life. He carries with him to America appeals far beyond the powers of even this great Foundation to meet. His return, probably in May of this year, will be eagerly awaited by all those who have some hope of assistance from the Foundation in carrying forward their service to China's needy rural population.

Dr. Thomas Cochrane, of the World Dominion Press, London, made a very hurried visit to China during the month of January. Dr. Cochrane was formerly a physician of the London Missionary Society in Peking, and was the founder of the original Peking Union Medical College. The World Dominion movement was commenced nine years ago in the interest of world evangelization and has stood for five things: The world-wide preaching of the gospel; world survey; New Testament principles of expansion; coordination of effort; and prayer. Dr. Cochrane feels that the survey work of this movement has created the only Intelligence Department of the Protestant Church on a world scale. He laments the fact that statistics regarding Christian work in China are so inadequate at the present time and is appealing to the NCC to assist in getting a few simple, but important, statistical data covering the work of the Protestant churches and missions.

Commissioner Henry W. Mapp, Chief-of-Staff of the Salvation Army, arrived in China the latter part of January to inspect the work of the Army in this country. Coming to China eighteen years ago, the Army has met with a very general welcome. In its various outposts in China, it maintains a staff of 253 officers, 193 of whom are Chinese.

Progress in Self-support

The Weihsien station of the Church of Christ in China in Shantung recently celebrated the fiftieth anniversary of its founding by the Presbyterian Mission. The past year has been one of remarkable growth, 1014 new members being added as over against 220 in 1928 and 689 in 1932. Contributions for Church purposes raised during the year amount to approximately $12,000 as contrasted with $4,000 in 1928. In that year none of the churches were self-supporting. In 1931 there were two, in 1932 there were four, and in 1933 there were twenty. There are in this Weihsien field 36 organized churches and 130 preaching places served by 26 Chinese and 2 foreign pastors. The growth in the membership, the increase in gifts as well as the growth in the number of self supporting churches are a direct result of the revival extending during the past three years. It is noteworthy that this development has taken place during a time of distinct economic depression. Nevertheless, during this period six church buildings were either rebuilt or newly constructed and several new projects started.

China Church Year Book 1934

The Biennial issue of the China Church Year Book, in Chinese, is ready for the printer. It is expected that the Christian Literature Society will publish the volume this year for the NCC. Although covering the two-year period since the last issue, the volume has been reduced to about half the customary number of pages, in the hope that the reduced cost may make it possible to greatly increase the sales. The first part of the volume in eight chapters describes the general situation of the Chinese Church. The thirty succeeding sections deal with the various aspects of evangelism, educational, and philanthropic work and agencies related to the church, followed by a calendar of church events, laws affecting the church, publications since 1931, a directory of church officials and pastors, institutions of higher education, hospitals, etc. together with a summary of recent statistics of church and Sunday school work.

Inquiries and advance orders may be addressed to the Christian Literature Society. Be sure to specify the *Chinese* Year Book in order to avoid confusion with the excellent recently published China Christian Year Book in English.

Delay in Issue

The Managing Editor, Mr. Boynton, regrets that his illness since February 16th, has delayed unduly the appearance of this issue, which was in type at the time.

To appear end of April

Price on publication will be 45 cents in paper. Advance orders before April 30 with cash, 30 cents. Order now from Christian Literature Society, Shanghai. Price includes postage.